1:Gurdon E-4, 5 (no date) 1907 AR7 Khasi AR7

683 exile (*pyrongkong par*); but if a person so possessed died, the
685 sorcerer was hurled down a precipice (*pyrsah khongpong*). The punishment for robbery and theft was the stocks (*ka pyrdah diengsang*), the imposition of fetters, or a punishment known as *kaba o'ang sohmyalon*, by which the culprit was compelled to sit on a bamboo platform under which chillies were burnt. The result of such torture can be better imagined than described.

684 Incest, or *sang*, which, amongst the Khasis means cohabiting
626 with a member of a man's or woman's own clan, was punishable with exile or a fine of Rs. 350/- and one pig. It is believed by the Khasis that the evils resultant from incestuous connection are very great; the following are some of them: being struck by lightning, being killed by a tiger, dying in childbirth, &c.

DECISION OF CASES BY ORDEAL.

1.—*Water Ordeal.*

695 In ancient times the Khasis used to decide certain cases by means of water ordeal (*ka nyaw wah*). Yule, writing in 1844, mentions a water ordeal, and one of my Khasi friends remembers to have seen one during his boyhood. There were two kinds of such ordeals. The first, called *ka nyaw laih*, was as follows:—The two disputants in a case would each of them fix a spear under water in some deep pool. They would then dive and catch hold of the spear. The man who remained longest under water without returning to the surface was adjudged by the Siem and durbar to have won the case. Colonel Maxwell, late Superintendent of the Manipur State, witnessed a similar ordeal in the Manipur State in the year 1903, when two Manipuris dived to the bottom of a river and held on to stones, the result being that one man, who remained under water in the most determined way, was very nearly drowned. Amongst the Khasis sometimes the supporters of the contending parties used to compel the divers to remain under water by holding them down with their spears. Another form of trial was to place two pots, each of them containing a piece of gold and a piece of silver wrapped up in cloths, in shallow water. The two contending parties

764 which is called u 'lang sait ksuid or "the
782 he-goat which washes off the devil." The meaning of this is: the he-goat is similar to the "scapegoat" which takes the sins of the deceased upon himself.

Among the poor (that is among those who only use uncut wood as well as those who use wood cut with the ka wait) there is no funeral.

Now the closest relatives start the fire and after these the children of the deceased, if there are any present, apply fire. The cloth on the upper end of the bamboo poles flame brightly and is burned up in no time. The few clothes of the deceased are also soon in flames and then the actual burning of the body begins.

If the pile of wood catches fire, a rooster u 'iar padat is sacrificed immediately. This rooster is swung three times over the funeral pyre just as one swings incense and its blood is smeared three times on the pyre. Then the "stomach egg" (leng kpoh) is broken at the head end of the funeral pyre. Then three ar-
[823] rows ('nam tympem) [433] are thrown by hand as far as one can in three directions. One to the east, one to the south, and the third to
[775] the north. But never to the west. Because according to the belief of the Khasi the west leads to the unending, thither go the souls of the dead, there lies eternity. (30)

●[424] 30. When the Khasi would like to have somebody go far away and they curse him, they speak as follows: to leit sha ban sep ka sngi shaba mih u bnai, i.e., go away where the sun sets and the moon rises!
(Go away where the pepper grows.)